the soule, as well for them that are whole of body as for them that be sick, most necessary in the bytternes of death, and in these last moost daungerous seasons.

DIseases vexing the bodies, and this corporal death, with very great feare do shake our myndes, that euen at the rehearsall of them we often tymes dreadfully do tremble. For surely the nature of man, whiche had rather not be at all, then to be in an euil case, cannot but waxe pale & be sorowful, when these euilles doo greuously oppresse him. But vndoubted, no misery cã chaũce vnto mã more sorowous, none more horrible,

none more fearce, then the ſickꝛ
nes of the ſoule ꝛ the death of
the ſame. Ther is none but doth
deteſt, none but mooſt ſpedely
doth flie frō ꝛ abhoꝛ the puniſh=
mētes, turmētes, infirmities ꝛ
this death of the body: Muche
moꝛe then the cauſes of theſe
greifes, whiche are our ſynnes
and offences, we ſhould eſchew
and auoyde: and the anger of
God, which with ſo many treſ=
paſſes we heape vpon vs, we
ought to be afrayde of. For the
paine of the diſeaſed body, in al
haſt we runne to the phiſician,
no coſt herein can be to dere, all
thinges are neglected, ſo lyfe
may be ſaued. With much mony
remedies and medicines are pꝛe=
pared, wherby this earthly veſ=
ſel and this potſhard (whiche

neuer=

neuertheles shortly after shall fal in pieces) may be patched vp togeather. why do we not with like study & careful endeuour to heale the sores of the soule far more greuous and perilous, ordaine & seke out remedies? For what profit should a man take, if that he had all the ryches of the world, and might prolonge his life a whole thousand yere, enioying continually the moost exquisite pleasures of this lyfe, nether should be punished with sicknes or any other kind of calamities, but neuertheles (the soule in the meane season beyng infected with the detestable fault and venome of sinnes and oppressed by the tyranny of Sathan) shuld haue god displeased, so that he myght most certainly

knowe that after the ende of
this life he ſhould both of body
and ſoule ſuffre eternal death &
dampnacion. Therfore Chriſt
monyſhyng vs, ſayeth: watche
ye, for ye know not the day nor
the houre in the which the ſone
of man ſhall come. And that we
ſhuld not (the better and farre
more profitable thinges diſpiſed)
couet after lyght thinges, fre-
uolous, and vile, he ſheweth vs
a moſt compendious, certaine, &
ſure way to attaine to the per-
fite felicitie, where as he ſaith,
Seke firſt the kyngdom of god
and the iuſtice of it, & all thingis
ſhalbe caſt vnto you. Both day
and night buſines about our li-
uing, about the eſtabliſhment of
our goodes, & about other thin-
ges alſo, oftentymes found bri-

kle

dle and transitorie, turmeteth & weryeth vs: whiche very lytle do profite vs, yea many a tyme surely ar the occasiō of most grenous calamities & filthy vices. But in serching out and obtaynyng the heauenly treasures, what thyng is more slothful the we are, what more recheles, what more vnmyndfull, what more dul? what maner of blyndnes and madnes I pray you can there be more to be abhorred? whylst we lyue in health vneth at any time of the life to come & of this our death of the body, a light remembraunce entreth in to our thoughtes. But whē we lying in our beddes are febled with sicknes. death now knocking at the yates, at what tyme we shuld stād stoutly in battail &

fight, there then at the last with what weapons we myght contend against satan, and of the amendment of our life we begyn to imagine. This is a sufficient argument, that we haue a very weake and slendre faith, & that very faintly we haue exercised our selues in the warrefare of Christ. God haue mercye vpon vs. Amen.

But assuredly euery age is apt to amende, and no repentance is to late, so that it be done before the end of this life. yet notwithstanding I counsel and monishe ernestly, that no man prolonge & deferre to do repentaunce vntil this last most terribil contenciō. For very hardly euen thei, whiche beyng in good health & lusty throughout all their lyfe, haue

pro-

prouided and made them selues redy against this houre of departyng, do stand stedfast: yea and with muche ado scantly can defend them selues against the deceiptes, the snares, the ingynes, and the assaultes of that farre most cruel and crafty enemy. What then shall chaunce vnto them that beyng destitute of all feare of God, and knowing not how to repēt, haue liued a soule dissolute and naughty life? how I pray you shal thei make war? how shall thei resist? Now therfore, seyng that there is an infinite sort and multitude of men in all places, & ministers of the gospel euery where are not present, neither can thei to all men at all tymes geue their attendaunce, I with a good & godly

myndc

mynde to help al men most redy
hane writren this way & forme
of comforting, teching, & exhor-
ting the diseased, gathered out
of the worde of God, for their
sakes especially, whiche as yet
are ignorāt, neither against any
such casualties are instructed
with sentēces of the holy scrip-
ture, that heering the sered may
obteine a stedfast hope and true
comfort, least in the moost horri-
ble panges of death they casting
doune their myndes, shuld dis-
paire and perishe.

¶ Fayth chiefly is necessary to
a sicke person, wherby he may
take paciētly the greifes of the
body, & the temptacions where-
with he is oppressed.

¶ Therfore a mā drawē to keps
his bed by the extremitie of
sickness

sickenes, and beyng in dispaire of his life, with diuers and grenous tẽptacions wherwith he must mãfully fight, is assaulted and ouerwhelmed. And first of al this is a most sharpe & bytter temptacion, wheras (the moost sorowfull image of death standing before our eyes) we call to remembrance that we must forsake the most pleasant & acceptable lyght of this lyfe, all our kynnesfolke & familiar frendes, and to be short al other thinges that ar most dere & best beloued Furthwith also our synnes cõmitted of vs agaīst the wyll & cõmandment of god do shew thē selues, and with a great violence forcyng vpon vs, ar fully renued and wered rawe, and do seme muche more in numbre

and

and more heynous, then they ap
peared before at any tyme, and
wonderfully do greue, vexe, &
turment our conscience. Heare
death the iugement of God, hel,
dampnacion, fearfulnes & dread
as it were making an host, doo
inuade our olde man with the
most ragious and troublesome,
stormes of bytterest sorowes &
feares, and with most rigorous
ingynes of dolour and lamenta-
cio̅ do shake & strike our hartes.

In these agonies except with
a mighty and constant faith our
heart be established, it shalbe a
ieoperdie lest beyng wery'd and
made faint with the multitude
and huge greatnes of temptaci-
ons, we dispaire in our myndes.
For those thyngis do seme, whi
che chaunce vnto vs in our infir

mities

mities of all moost terrible and violent: and that for no other cause then that our faith doth waner and is very feble, neither as yet so able, that trusting in the worde of god, can apprehēd those larg & inestimable goodes and riches of the sonnes of god, vndoubted the forgeuenes of all our synnes by Christ, the resurrection of the body, that desired and sweetest societie of all the elect, and the lyfe that euer shall endure, & all these thinges frely to be geuen in Christ & for Christes sake.

In these articles of our faith we should practyse our selues daily, these beyng diligently examined and wayed of vs, we ought stedfastly to fasten in our myndes. Often tymes also the

commu-

cõmunion or that holy table we ought to come vnto, but beyng throughly pued before, exactly instructed and made ready. For that thyng chyefly ought to be taken hede of, that we handle not with defiled hãdes & soules that most precious sacrament of thankes geuing. A thyng to be lamented truely and an vnworthy, that nowe many a yere this sacrament of the bodye & blood of Jesus Christ is vnreuerently and nothing to the dignitie of it handled & minstred and after suche a sort of certaine heretikes vtterly dispised. How sorely and dreadfully herein it is trãsgressed, the present punishmentes do beare sufficient witnes. And saint Paule also hath sore spoken of, in the first Epistle to

the

to exercise and beare in mynde all the articles of our catholike faith: but in the vexacions of death principally and diligently these foure must be examined & poured into vs, that is to say, of the cõunion of saintes, of the remission of sinnes by the bloud of Christ, of the resurrectiõ of the body, and of the lyfe euerlasting

¶. Dyseases why they are sent vnto vs from God.

EUen as death therfore is the rewarde of synne, so likewise also diseases many a tyme are sent vnto vs frõ God by the occasion of our sinnes. which thyng by many testimonies of the scripture doth euidently apperc. Joan. 5. Psal. 38. Deute. 28. 2. Reg. 24. we are afflicted also often tymes, that

our faith myght be proued. For then at the last it is to be seene how we do lone god, how much confidence we put in him, when we are thrust doune & troubled with some paynfull aduersitie. wherfor here before al thinges take heede, that all thy whole hart, mynd, & all thy senses beyng turned vnto God, vnfayned ly thou doest repentance: & that before god thou dost bewaile & cõfesse thi sinnes, for the which we haue all deserued euen the moost iust angre and greuous scourge of God. But the moost plentyful consolacion, and that whiche they call absolucion, or the forgeuenes of sinnes, which Christ instituted in the churche thou shalt lerne out of the gospel of s. Jhon, the xx. chapiter.

This

This mysty great treasure is dayly opened and offered vnto the: Receiue ye sayth Christ, the holy ghost, whose sinnes soeuer ye remytte, they ar remitted vnto them, and whose synnes soeuer ye retain, thei are retained.

Now when we haue desired pardon for our misdedes & haue obtained it, without doubt the paine and infirmitie or affliction whiche resteth vpon vs, either will cease and leaue vs, or els through the farre best will of God, shal turne to the saluation of the diseased. For this thing safely persuade with thy selfe and of this doubt nothyng, but that the same punishement or crosse (how great soeuer a yoke and burden it seameth to the fleashe) is certainely a fatherly

fatherly rodde, with the which God draweth backe & pulleth from synne the his sonne beyng called & alluredvnto him. Verely with a most ardent affection of loue God doth embrace vs, from his heart wylleth he well to vs, & doth all thinges to this end, that he myght amende vs, and that they might be profitable vnto vs. For whom loueth he, him doth he correct, and him here he chasteneth & scourgeth, that he might not after this life be turmented in the euerlasting paine of hel. Neither shalt thou doubt, but moost certainly conceiue with thy selfe, God to be a father that loueth the best & is moost desirous to do for thee, how angry soeuer he shal shew him selfe to be. This is not the

anger

anger of a tyrant & a mankyller but as a father entyrely louyng vs, whiche wyll not that we shuld be lost, but amending shuld repent and attaine to saluacion. This thing is more true then euer was oracle of Apollo, if that we beyng endued with so slender a fayth, can yet so much as beleue it. Fyrst of al therfore aske remission & forgeuenes for all thyne offences, but by Christ and with a heart truely bent to do repentaunce: that thou and God may well agree, that thou mayest wynne & haue him mercyful vnto the. After that, thou mayest desyre also, that he wold deliuer the from thy vehement greife. So teacheth vs Ecclesiasticus in the xxxviii. Chapiter. My sonne sayth he, in thyne in-

firmitie dispise not thy selfe, but pray vnto the Lord & he shall make the whole, so prayeth Dauid also in the lxxix. Psalme. O remembre not our old synnes let thy mercyes preuent vs and that sone. Helpe vs O God our saiuiour. Lord God of hostes turne vs againe, how long wilt thou be displeased? Shewe the light of thy countenaunce & we shalbe whole.

Fyrst he prayeth for remission of sinnes, that he might be iustified through the grace of God. Then after he entreateth that the anger of God myght cease. And thou praying for the deliuerance and easement from the payne oppressyng the, alwayes shalt put vnto this clause, thy wil be fulfylled farre most holy

and

and precious. For we cānot pro uide better for our selues, then he our father, beyng most trusty & of an infinite power, wisdome and goodnes that cannot be de= minished: who no where turs neth his eyes from vs, who ta= keth care of vs with chiefest di= ligence, who quyckeneth all thynges, maketh to florishe, no= risheth, defendeth: bringeth vp. tendeth and kepeth frō harme: who foreseeth all thynges and prouideth for them muche more and better, yea then any creas ture is able to wyshe.

¶ Thre thinges there be, which in the bytternes of death moost greuously & fearsly do turment vs, & with a vehement terror do moue our mindes, that is to say. Synne, death, & hell or dānacion.

Synnes

Synnes, wherin we haue vnthriftely & wretchedly passed ouer our lyfe, wherewith both God & our neighbour we haue mooste heynously offended; these when they come to our mynde lying sicke in our beddes, we ar striken with the greatest feare and griefe, as S. Paule sayth to the Romanes. 2. Indignacion and wrath, tribulacion and anguyshe vpon the soule of euery mā that doth euil.

¶ Death.

Adam and this our flesche most vnwillyngly dyeth. when deth therfore beginneth to approche with suche great sorowe and veracions as no tonge is able to expresse, the heart of man is weakened and made faint. For the fearefull nature & the fleshly

man

wãof ours is in miserable dread least ones beyng dead & stopped into the earth, he should neuer returne and be releued againe, & euen nowe he doth thynke him self al together to be cast away.

Hell and damnacion.

These when they appere in syght, there then man feareth least he should vtterly be reiected from the presence of God, & no other thyng doth he see but eternal death. here he had nede to quicken his spirites, here he had nede of a stout corage, that no place might be gene to faint hart and desperacion.

O moost mercyfull God, oh moost fauourable father grant I beseche the and helpe that as yet we hauing our welfare and beyng in health myght learne

the.

the feare of thee, embrace & loue thy worde, set thee before our eyes as a marke of al our doynges, & that we beyng myndeful euer of this moost bytter brunt, myght defend & arme our selues so that we myght be saued, that beyng holy and dreadyng thee, might direct al thing belonging vnto vs to thy glorie, & finally enioy the lyfe eternal. So beit.

¶ When our synnes do burden our conscience, what is to be done.

Thynke that the sonne of god came doune frō heauen to the lowest places, and being made mā, hath layde vpon hym thy synnes and the synnes of the whole world, & for them of his owne accorde dyed vpon the crosse, for euery

of

of them hath been a full satisfaction, suffering mooſt bytter paynes for our sake. This blud of Christ moſt precious was shed also for thy saluacion Of his death euen thou art partaker, if thou wylt beleue Christ in lyke case to haue dyed for the, as for Peter & Paul. Neither oughtest thou to dout any whyt, but that he suffered death aswel for the as he did for Paule. ¶ For thou art baptized to dye with Christ. This should comfort the, this should stirre vp and strengthen thy mynde. ¶ For seyng that thou art baptized to dye with Christ. The death of Christ shall heale and helpe the. By the death of Christ thou shalt dye vnto thy synnes. By the death of Christ thou shalt receyue a sure forgeuenes of all thyne offences,

furthermore by the death of Christ thou shalt ryse againe to a new and euerlasting lyfe. For Baptysme is a promise, a couenant, and a token of the grace & fauour of God, in the whiche thou art adioyned to God, that by him thou mayest haue a mery and quiet cõscience, because thy synnes ar forgeuen thee by the resurrection of Christ. Of a suertie to the also Christ speaketh in the institucion of his supper, where he doth professe & testifie his blond to be shed for the remission of synnes. Now therfor albeit for the moost part thou hast passed ouer thy lyfe, neither altogether innocent, neither on euery side vnspotted, there is no cause why thou shuldest dispair But no delay made without ces-

syng

fyng call vpon the name of the lord, & thou shalt be safe Ro.10. And brast out into these wordes O most mercifull god, o father of all pitie, the father of our Lord Jesus Christ, be fauourable vnto me beyng a synner, ayde me a wretche with thy spedy helpe, extendyng thy mercye for that most sharpe & yet most glorious passion and death of thy onely begotten sõne Jesus Christ our onely redemer & sauiour, sobeit, sobeit. Enter not Lord into iudgement with thy seruaunt. Deale not with me according to my desertes, neither reward me accordyng to my vnrighteousnes, but for thine infinite & vnceassyng goodnes & mercyes sake receiue me. A wretched & a feble creature am I in thy hãd

In thy power & in thy det I am. O moost meke, O moost myghty God, O father moste redy to forgeue, leaue me not, cast me not away as a wretche forsaken. Thyne I am altogether. None there is that can comfort, none there is that can deliuer, none there is that can helpe me, but thou onely. Thou art the true remedy to put awaye mischief, thou art the surest and prestest ayde helpe, stay, and bulwarke in al necessitie, thou art a tower of chiefest defence. Thou O GOD art our refuge, thou art our strength, thou art he whiche delivereth vsout of tribulacions. In the O Lord do I trust, let me not be confounded. Let me neuer be ashamed, beyng ledde with a vaine hoope, but

for the soule.

through thy iustice saue me. Bowe downe thyne eare vnto me, make hast to deliuer me, be vnto me a God of defence, and a house of succour that thou may make me safe. Thou art my fortitude and my refuge. Thou art my Lord. My lottes are in thy handes, Shew the lyght of thy coũtenance vpõ thy seruãt, saue me through thy mercy O Lord. Furthermore chiefly this thou art to be admonished of, whiche art payned with sickenes, that thou thynkest not of the synnes that thou hast doen, but rather behold the ymage of the holsom & most precious death of Christ beyng sette before thyne eyes, print that throughly in thy minde, & pswade thy self stedfastly, with thy offences that thou

hast

haſt committed now not the but Chriſt to be bourdened, al thoſe to be layd vpō the ſhoulders of Chriſte: whiche hath pourged them beyng turned vpon him, & hath paied the price of them for our ſakes: ſo that he wyl neuer impute them vnto vs, but forgeue them all freely, as in our Crede we ſay, I beleue the forgeuenes of ſynnes.

¶ Here teſtimonies of the ſcripture ought diligently to be declared vnto the ſicke perſon, of the remiſſion of ſinnes by Chriſt wherof we haue hereafter rehersed ſome, that thei myght be in redynes.

Joan. 1. Behold the lambe of God, whiche taketh away the ſynnes of the world.

1. Peter. 1. Not with corrup-

tible

Medicine...

tible thinges, as with gold and syluer we ar redemed, but with the precious blond of Christ, as of a lambe vndefiled & without spot.

These sayinges, brother, most depely let synke into thy mynd, let this stirre vp & comfort the. There is no cause why thou shouldest doubt of the forgeuenes of synnes. For certainely if thou hast professed the name of Christ, and pusteſt thy confidēce in his mercy, he wyl take away thine offences also. And if thou wilt thynke nothyng, but constantly beleue this thyng, euen now thou art deliuered from al thy mi!dedes, euē now thou art made the sonne of God. There is no cause why thou shouldest wauer, there is no cause why

thou shouldest be afrayde. But heare the testimonies, and heare them so, that thou mayest print thē in the botome of thine hart. Joan. 3. So god loued the world that he hath geuen his only begotten sonne, that none that beleue in him should perishe, but should haue euerlastyng life. He that beleueth on him, shall not be condempned.

Math. 9. I came not to call the iust, but the sinners to repētāce. Math. 11. Come vnto me all ye whiche labour and are heuy laden, and I wyll refreshe you. He calleth al vnto him, dere brother, he forsaketh none, he abiected none. In this worde (all) thou shalt include thy selfe also & thou shalt call vpō his mercy, & he wyl refreshe & receiue the.

Roma,

for the soule.

Ro.5. God setteth out his loue that he hath to vs, forasmuche as whyle we were yet synners, Christ died for vs. Muche more then now (beyng iustified in his bloud) shall we be saued from wrath through him.

This gospel ful of the chiefest consolacion, to thee also good brother, would God the father haue denounced, whiche loueth the moost entirely, For euen to the Christ was sent, to the also dyed he. Beleue onely, & betake the to Christ thy sauiour and thy reuenger.

Roma. 5. If when we were enemyes, we were reconcyled to God by the death of his sonne: muche more seyng we are reconcyled, we shalbe preserued by his lyfe.

1. Corin. 1. Christ is made vnto vs of God, wysedome, and also ryghteousnes, and sanctifiyng, and redempcion.

Here derely beloued brother take a good courage, how great a sinner soeuer thou art, there is no cause therfore why thou shouldest be faint harted, but confesse and acknowlege thy selfe before Christ to be an offender. Call vpon the mercy of Christ aske pardon & beleue Christ to be thy onely sauiour, Christ to be thy saluacion and iustice, and he wyll be incontinent thyne, & wyll couer & wype away al thy sinnes, that thou nedest fear neither daūger nor harme therby.

2. Cor. 5. He hath made him to be synne for vs, whiche knewe no sinne, that we by that meanes

for the soule.

should be that ryghteousnes whiche before God is allowed. Gala. 1. Christ gaue him self for our synnes, to deliuer vs from this preſēt euil world, through the wyll of God our father. Ephe. 1. By Christ we haue redempcion, through his blud the forgeuenes of sinnes, according to the ryches of his grace.

1. Timo. 1. Christ Jesus came into the world to saue synners. This thyng brother, trust thou for also, put thy fayth in these wordes as S. Paule did, then thou shalt be saued & iustifyed.

1. Timo. 2. Christ Jesus gaue him selfe a raunsome for al men. This beleue stedfastly, and now thou art one of thē whiche shal be redemed without all controuersie.

Hebre.10. we are ſanctifyed by the offeryng of the body of Jeſus Chriſt ones for all.

Wath.26. Thou heareſt Chriſt in his ſupper talkyng with the, fedyng the with his body, offeryng vnto the that thou mayeſt drinke his bloud to eternal life, where as he ſayth: take, eate, this is my body which is geuen for you. Do this in my remembraunce After the ſame maner he toke the cuppe when ſupper was done, ſaying: this cuppe is the new teſtament in my bloud, whiche is ſhed for you in remiſſion of ſynnes: this do as oft as ye drinke it in the remembrance of me. Theſe wordes thou ſhalt thinke to be ſpoken to the and mooſt inwardly ſhalt faſten them in thy mynde. For where

as

for the soule.

as he speaketh vnto al he speaketh also vnto thee: all thynges shal profyte thee, & turne to thy health and commoditie, whiche Christ hath suffered, no lesse thē they haue helped sanct Peter & sanct Paule.

1. Peter. 2. Christ his owne selfe hath borne our sinnes in his body on the tree.

1. Peter. 3. Christ hath ones suffered for synnes, the iust for the vniust, for to bryng vs to God.

1. Joan. 1. The bloud of Jesus Christ clenseth vs frō all synne.

1. Joan. 2. If any man haue synned, we haue an aduocate with the father, Jesus Christ which is ryghteous, and he is a mercy stocke for our synnes. Thou mayest gather more sentences or fewer, euen as thou shalt se the table person to be disposed.

Thou hast hard here welbelo-
ued brother, the wordes not of
a man, but of the holy ghost,
whiche do testifye plainly, that
God the father, which will not
the death of a synner, but that
he be conuerted & lyue, for that
moost fragrant affection of loue
that he beareth towarde thee,
hath eased the from the burden
of thy synnes, & hath layd them
vpon the shoulders of his most
entyrely beloued sonne. He hath
borne and suffered them in his
body, that they cannot cõdemne
the at any tyme, For God doth
repute and take the death of his
sonne in the place of a full and
sufficient repentaunce, satisfac-
tion and redempcion for all thy
mysdedes, so that thou wilt be-
leue in Christ. Seyng therfore
that

that thy synnes beyng cast vpon Christ, could not kepe him in death, ouercome and condemne him, in very deede now it is satisfied for them, and they all euen now are forgeuen thee. Beleue this & thou shalt lyue for euer. Christ him selfe hath borne thy synnes, and hath dyed for them but he is rysen againe, and the synnes of them that beleue, by Christes death abundantly are raunsomed and purged. And so the straight and seuere iustice of God for synne is pacifyed, & al thatmore then ynough by Jesus Christ. Christ now is thyne and beleuers, with all his ryches, with his death, with his resurrection, with his ascencion into heauen, with his lyfe, with his merites, & with his glory. Ro. 8.

wherfore

wherfore Satan hath no power ouer the, he can do the none iniurye, seyng that thou art iustifyed by Christ, seyng that thou art deliuered from all thy trespasses, seyng that thou art the sonne of God, God is thy father louyng the moost intyrely, for Christes sake, whiche hath reconcyled the. Therfore be of good chere, & reioyse in the lorde, for seyng that thou art in the handes of almyghty God, & sayleſt in the hauen of thy moost trusty and beſt father, thou art without all ieopardye, no incommodite, no aduersitie can happen vnto the: for thou art hedged aboute with Gods custody and with a garison of angelles. Christ is thyne al together, he couereth and wypeth away all

thy

thy synnes by his innocencye. None can drawe the out of the handes of thy heauenly father. As sone as this crosse and corporal punishement (whiche forseth beyng cõpared to the eternal lyfe, is a most lyght & short thyng) thou hast suffered and swallowed vp, the victorye is thyne. Christ was in the lyke, yea in farre more sharpe & horrible paine. he went before the, he is thy heade, to whom it is necessarye that thou be made like, & dye to thi sinnes, & put of this lyfe drenched and defyled with vices, that thou mayst line with Christ thy lord in the true euerlasting life. Let not thy sinnes greue the, there is no cause why thy conscience should be afflicted

afflicted for them, seyng that
thei are now taken away & abo-
lished. That euil spirite whiche
imagyneth distruction to our
soules, is vanquished, is vtterly
destroyed vnto thee. God now
hath a respect vnto the, taketh
charge of the, defēdeth and ke-
peth the, all the multitude of an
gelles & felowship of sanctes re
gardeth the also. And as Christ
cannot be dampned, so neither
thou canst be dampned, if that
thou cleuyng vnto Christ wylt
beleue with all that confidence
of thy heart. If that synne,
death, hel, cā do thy lord Christ
no harme, neither cā thei harme
thee, if that thou art in Christ &
Christ in thee. Therfore thou
canst neuer be dampned. But if
thy self shouldest beare & clense

thyne

thine owne offẽces, then in dede thou couldest by no meanes be fyt to cary so heuy a burden, thi synnes would farre ouerway thee & swalow the doune, drowned to the depe pyt of hell. But Christ beyng very God, and the same also very mã, hath offered of his owne accord him self for thee, and hath placed him selfe in thy rome, payng the price of al for the, as in the lxix. Psalme he sayth: I am fayne to pay the thynges I neuer toke.

Thou vndoubted hast commytted trespasses against thy selfe, but those Christ hath wyped out and purged for the, and hath set the at libertie, & made the partaker of the lyfe that euer shall endure, if that thou wilt beleue this glad tydinges.

Although

although beloued brother, that the wyckednes of the whole world shuld lye vpon the only, yet there were grace and mercy inough to be had at Gods hand yea & more then were sufficient. God hath promysed the in Christ blissing and grace, and the same in Christ thy lord is confirmed, and stablished, full and perfite. Thou canst not but be saued, if that thou wylt cast thyne eyes vpon Christ. Nothyng is more certaine then thi saluacion. For Christ is the natural sonne of God, concernyng his substaunce the diuine truth it selfe: concernyng his humanitie our bloud and our flesche. Of whom shall we be more sure of the geuyng and performyng the promyse of

grace

grace, the of this Christ whose owne selfe is the truth of the same promyse, who loueth vs most feruently and vehemently so that he him selfe had rather suffre death, then to deceiue vs of any promyse. Wherfore if thou wylt beleue in Christ, euen nowe thou art made a copartener of the heauenly blyssyng, euen nowe thou art losed from the burden of thy synnes, euen now thou art the heire of God, and the coheire with Christ for euer. For heauen & earth shall passe, but the worde of the Lord abydeth euermore. Beleue therfore brother, and with a good hope styre vp thy spirite, and doubt not but that most myghty & best God, for the also, that

say, for thi saluacion was made man, yea was borne for the, died vpon the crosse for the, rose a-gaine from the dead for the, and ascended into heauen. And all those thynges which were pro-mised vnto vs, he hath per-four-med and geuen willyngly. All the promises of God in Christ are, yea, and are in him. Amen.

2. Cor. 1. wherfore require and loke for none other thyng of God then mere grace and mercy & the same for & by Christ. For surely without Christ there is no delyght, no health, no hope, no helpe. In this Christ alone is all comfort, all refreshing, ayde and defence: and to be brief all the way to our saluacion, all grace and mercy is in him, much & without measure more great,

mor-

more plētyful, & more high, then any mā is able either to comprehend or deyre. God vouchesafe to graunt vnto vs a stedfast and a constant fayth: After this sort, or with a longer or shorter exhortacion, euen as the opportunitie shal require, thou shalt cōfort the weake person. And I monishe the brother in the lord, that with as great endeuoure & studye as thou canst, thou withdrawe thy mynd frō that dreadful and terrible beholdīg of thi sinnes & of death, and that thou directe all thy thoughtes vpon Christ alone. loke stedfastly with the eyes of thy mynde vpon him cleue vnto him with al thy hart receiue him into the, with a ful confidence of thi mynde cal vpō him, and betake thy self vnto

him wholy. For in this Christ thou shalte fynde none other thyng, then chief innocency, iustice, lyfe, & soule health: which all beyng bestowed vpon the by Christ, are nowe thyne, if that thou wylt onely acknowledge Christ, as the authour of thy saluacion & thy redemer. wherfore very often I exhort thee, & no lesse often I beate it into the (neither that vnaduisedly) that thou renewe not in thy mynde the remembraunce of thyne offences, and waying the multitude and greatnes of them, thou afflict thy selfe. Thy synnes beyng farre banished frō the, only Christ crucified set before thine eyes, print him in thy heart, vpō that be all thy study & thought,

With

with a perfecte trust flee vnto him with al thi myght stycke to him gredely. & as one not possible to be dissolued from him. By this meanes thou shalt preuaile & stand stoutly against the yates of hel, although they be neuer so vēgible, fearce, and horrible, Cal to thy remembraunce with how great kindnes, with what wonderful clemēcy, with what vnspeakeable mekenes and benygnitie Christ in the storye of the Gospel hath accepted and handeled al those synners whiche beyng stryken with repentaunce haue asked forgeuenes, and lamentably besought him of his helpe. Thou shalte fynde Mary Magdalene, thou shalte fynde the robber whiche

which was hãged on the ryght
ſide of the croſſe, thou ſhalt fynd
the Publicane, thou ſhalt fynde
zacheus and diuers other, vn ho
beyng receiued by a ſyngular fa
uour, he hath pronounced free
from all their ſynnes how lothy-
ſome ſoeuer they ſ. med to be.
For Chriſt is the verye grace it
ſelfe, mercy, helpe, conſolacion,
lyfe, gladnes and health to all
thoſe whiche do loke for theſe
thynges at his handes, and put
their trnſt in him. God hath
promyſed all thoſe thynges for
Chriſtes ſake, whiche is the
truth and cannot lye. Therfore
he neuer deceiueth vs, he neuer
diſappointeth vs, he neuer forſa-
keth vs.

Furthermore when thou art
in that caſe that thy life lieth in
haſard

hasard, it shalbe ryfe in thy memorye, if thou at any tyme hast harmed or done iniury vnto thy neighbour, as for example, if thou at any tyme hast by theft or force taken any thyng away, or defamed the good name of any person. Here thou shalt do the same that Christ did vpon the crosse, thou shalt pray for al thy euil wyllers, and forgene them euen from thy heart all their offences. If any thyng of thyne be stolne from the, thou shalt not aske it againe with violence. If thou thy selfe hast cõueyed any thyng away wrongefully, restore it againe if thou canst, or at the least se that it be restored: neither must thou kepe close any thyng but confesse and be sorye that thou hast synned,

and desyre forgeuenes. But if by reason of pouertie thou art not able to make restitucion of that whiche thou hast taken vniustly, it shalbe sufficient if thou forgeue other, whiche either vnto thi goodes or person haue commytted harme & damage, & by detraction haue stained thine honest report. I say if thou wilt from the botome of thyne heart forgeue, there is no cause why thou shouldest be carefull, comfort thi self, & doubt not but god also wyll pardon the thyne iniury which thou hast done vnto other. Neither can he of a suerty do any other but release him of his faultes, which forgeueth his neighbour. For he him selfe hath taught vs this meanes of requityng & releasyng.

Wath. 6.

for the soule.

Math. 6. If ye forgeue other men their trespasses, your heauenly father shall forgeue you.

¶ whether the diseased may lawfully desyre the helpe of the Physicions and vse the remedy of medicines or no.

LEt the pacient neither set at naught the ayde of the Phisicians, neither reuerence it to much. his chief cofidence let it be fyxed in god, who lyke as alone planteth the soule in the bodye, so alone he plucketh it out euen when his will is. Sometyme yet notwithstandyng the Phisician is to be sent for, least we should seme to tempt God. For where as medicines by them self can neither bryng helth nor breue diseases, yet

yet when thei are ministred of a Phisician knowyng the nature of thynges, and well practysed in the preceptes of reason, they may lawfully be called the handes and remedies of God, herophilus beyng wytnes. whiche thyng also the holye scriptures do testifye, for it is written: honour the Phisician: because of necessitie god hath created him. The lord hath created medicine of the yearth, & he that is wyse wyl not abhoire it. Sothsayers Charmers & Conjurours, with false prayers and charmes wyl heale the infirmed, as plages ar to be auoided and driuen away: for they are the venemous hades of the euil spirites, not of almyghty God, by whose worde and power all thynges ought

to

for the soule.

so be ruled and gouerned.

¶ when death putteth vs in feare what is to be done.

Thou shalte thynke that death is vãquished & vterly destroyed by Christ And excepte Christ hauyng pytie on vs, had suffered death for vs, the feare of death should haue vexed vs with a myghty and vehement greif and with turmentes vnpossyble to haue been susteined. But death beyng now ouercommed & put to the worse by Christ, the soules of thẽ that beleue in Christ cannot dye and perish, But after the departyng out of this body, they go the ryght waye vnto Christ, euen as the theefe heard beyng at the point of death: to day thou shalt be with me in paradise

radise. In the meane season the body lyth a quiet in a sure hope that it shal ryse again at the last day to that most blyssed euerlastyng lyte, with noble glory, renowne and honour: that beyng renewed and purifyed together with the soule may lyue for euer with Christ and all his electe: among whom also there shalbe found many, which were ioyned vnto vs in this worlde, either by the bonde of amytie or kynred. And therfore the holy scriptures cal the death of the ryghteous a slepe. For this same very trāsitory, brikle, weake, mortal & corruptible bodye of ours in the last day shalbe raysed eue as a man is styrred vp from his sound slepe, & immediatly death beyng extynguished & abolished,

for the soule.

shew it selfe incorruptible, glorious, bewtyfull, strong, freshe, immortal, whole, pure, sounde, and spiritual. 1. Cor. 15. Therfore the 16. Psalme sayth: how precious is the death of the sactes. These thynges, brother, way in thy mynde, be not seduced with the worlde, whiche doth fantasy vs to dye wholy, that the body & the soule together doth decay and perysshe, & that nothyng of vs doth remain after the dissealyng out of this lyfe. But it erreth farre frō the truth. At no time our body is so vyle & so muche dispysed before the face of god: his honor, glory and health is prepared and appointed for him. For this selfe same body wh che we carrye about, which lying in bed is scourged & disquieted with sickenes,

I say this self same body beyng made new againe and glorified, together with the soule shall lyue for euer. But if we should lese our bodyes, and neuer recouer them againe, nothing precious and goodly, but base, horrible, and moost fylthy were the death of the sanctes. Wherfore ponderyng these thynges with diligence, thou shalt vnder prop with sentences of the scripture thy wauering mynde, strengthned with a sure hoope. Beleue them and doubt nothyng. They are certaine and moost true that I say. Euen as the bodye of Christ lying buryed vnto the iii. day, the third day reuiued vnto a newe and euerlastyng lyfe, neuer to dye againe, So also the bodyes of all them which hath slept

slepte in Christe, that is to say, whiche hath beleued in Christ, do rest in their graues to the tyme onely of the mooste ioyful & pleasaunt resurrection with a moste stedfast hope to ryse againe in that last day to a newe & perpetual lyfe, where there shalbe neither sinne, nor death, nor any calamitie at all, nor any other thyng then iustice, innocencye, life, gladnes, blissednes & health for euer and euer. God hath promised these thynges, whiche is of an infinite power, whiche is the truth it selfe. They shall come to passe therfore without controuersie. Geue credite to his promises, welbeloued brother.

Furthermore the testimonyes of scripture as touching the resurrection of the flesshe, ought

depely

depely to be pōdered & throughly poured into thy mynd. Sanct Paule teacheth vs this thyng, that we establishyng one an other mutually with suche lyke talkynges of the resurrection, may put our myndes in a good comfort. Neither can there any more certaine or more plenty ful consolacions be geuen, then those that we learne out of the scriptures concernyng the resurrection. we do not pronoūce the wordes of man but of God, who without faile & that myghtely wil perfourme those thinges that he hath spoken. No man can chaunge the wyll of God, no mā can let or hinder his purpose & intent. his power is infinite: he is true & trusty, his goodnes and mercy is vnspeakeable

and

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and neuer ceassyng. Let no man therfore hault at this thyng.

¶ Testimonyes of the resurrection of the dead.

Wath.13. The iust shal shyne as the sonne in the kyngdome of their father.

Joan.5. Uerely, verely I say vnto you: he that heareth my woorde, & beleueth on him that sent me, hath euerlastyng lyfe, and shal not come into dampnacion, but is scaped frō death vnto lyfe. Joan.6. This is the wyll of my father that sent me, that euery one which seeth the sonne and beleueth on him hath euerlasting lyfe, and I wyl raise him vp at the last day.

Joan. 8. Uerely, verely, I say vnto you, if a man kepe my sayinges, he shall neuer see death.

Joan.11.

Joan.11. Christ sayth that Lazarus doth slepe, who notwithstãding had yelded vp the ghost, whose corse also already was layde in the graue. But Christ doth restore the dead to lyfe, & calleth those thinges whiche ar not, that they may be. Roma.4. Therfore he sayeth after, I am the resurrection & lyfe, he that beleue in me although he be dead shal lyue. Furthwith after these wordes he raiseth vp Lazarus which had lyen there iiii. daies now beyng putrifyed and euil sauouryng.

And forbecause in these cõflictes by nature we are weake spryted and faint hearted, that we myght haue the more furtherraunce to beleue that there shalbe a resurrection. Many are

called

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called from death to lyfe in the tyme of the Prophetes & of the Apostles. Christ stirreth vp frō the dead the sōne of the wydow (Luc. vii°) he rayseth frō death the Rulers sonne of the synagoge. (Luc. viii.) And he reuyueth Lazarus (Joan. xi.) Peter also bringeth againe Tabitha to life (Act. ix). and Paule restoreth Entycus. (Act. xx°) Eliseus the Prophet calleth to lyfe his hostesses sōne (4. Reg. 4.) and Elyas the Prophet, the deade chyld of the woman of Sarepta. 3. Reg. 17. Also God toke vp to him those two most notable and holy men Enoch. (Genesis. v.) and Elyas. 4. Reg. 2. alyue both body and soule, drawen by force out of this frayle and wretched lyfe: that by thē he myght shew

some token of the true lyfe that is to come: lest that we also (according to the iudgement of the Ethenykes and Epicures) should beleue nothyng of vs to remain after this sorowful lyfe.

Beside al this thou shalt put the impotent sicke person in mynde that he may remembre, what that most great and mighty lord of lyfe and death Jesus Christ doth say Luc. 8. Weepe not, the wenche is not dead, but she sleepeth. Unbeleuyng reason not perceiuing the mysteries of god doth skot at these thinges. But Christ adioyning fidelitie to his wordes, together with this saying restoreth to lyfe the dead damosel. This same Lorde Jesus Christ wyll receiue thy soule & kepe it, and in the last day wyll

deliuer

deliuer agayne the body to thy soule, and cople them together to the life that euer shal endure

Joan. 5. The houre shal come, in the whiche al that are in the graues shall heare his voyce, & shall come furth, they that haue done good, vnto the resurrectiō of lyfe.

Roma. 8. But if the spirite of him that rayſed vp Jesus from death, dwel in you: euen he that rayſed vp Christ frō death, shal quicken your mortal bodies, because of his spirit that dwelleth in you.

1. Cor. 6. God hath rayſed vp Christ the lorde, and shall rayſe vs vp by his power.

The 15. Chapiter of the first to the Corinthians is stuffed with mooſt delectable and holesome

comforth, therfore no golde to be iuged worthy where with it myght be estemed. In the same Chapiter. S. paule doth so knyt & fasten our resurrection to the resurrection of Christ, that it cā not be seperated and seuered frō it: by thys sentence Chryste is ryssen from the deade (whyche is most certayne) therfore wyth out controuersye we also shall ryse agayne: For Chryst is our heade, and we be the membres. Thys heade is not wythout his members, neither hath he lefte and forsaken his mēbers. where Chryst is, there also shal we be: for we ar the members of the same body, of his flesche and of his bones. who can sufficiently to the dignitie of it publyshe that vnmeasurable glory

of

for the soule.

of inestimable and vnspeakeable grace and mercy, that god humblyng him selfe from heauen to the lowest places, vouchesafed to become a mortall man, that this transitory and frayl nature of men vnyted to the nature of god, shuld be exalted to euerlastynge lyfe, beyng made partaker of the celestiall kyngdome, throughe the infynite and incõprehẽsyble' power and myghtynesse of the deite

If that we beleued so great ryches to be geuen vnto vs, and so blessed a kynde of lyfe to be prepared ready for vs, after what sorte, I pray yow, could we be ouerthrowen & vexed in minde? The nature of all the faythfull whiche both were before and after Christ and shalbe, without

doubte

doubt in Christ very man & very God hath put on immortalitie. It is therfore a mooſt full and effectual comfort of the reſurrection of Christ, wherwith S. Paule doeth ſtably the the hearts of the Corinthians, where as he ſayth: Christ is ryſen from the dead, and become the fyrſt frutes of them that ſleape. For by a man came death, and by a mā came the reſurrection of the deade. For as by Adam all dye: ſo by Christ, ſhall all bee made alyue, but euery man in his order. The fyrſt is Christ, then they that are Christes.

Sanct Paule addeth here vnto a ſimilitude of natural thynges wherby the reſurrection of the bodyes clerely and manyfeſtly may

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may bee perceiued and opened. The similytude is taken of the seede, whiche beyng cast drye in to the grounde of the husbandman, dothe as it were dye and rotte: yet bestowed in the earth doth not perishe vtterly: but it springeth out of the grounde new and freshe with a pleasant goodly & delectable forme and shape: so also our body shal ryse againe, not corruptible, transitorye, frayle, feble, and mortall as it is nowe, but fayre, comly, beautyfull, myghty, of perfecte strength, and immortal, into the euerlastyng lyfe. This is the waye by this bodyly death into the true and eternal lyfe, into the natiue countrey. Flesshe and bloud cannot attaine vnto the inheritaunce of the kyngdome

of

of God, in the whiche there is nothyng but lyfe. And therfore this corruptible body muſt put on incorrupcion, & this mortall body be induced with immortalitie. Then that ſaying ſhalbe fulfylled whiche is wrytten: Death is ſwallowed vp in victory. The⁹ that beleue in Chriſt euen nowe haue ouercommed ſyn, death & hel: Therfore thou diſpiſing death and beyng now ſtout and couragious in Chriſt, ſhalt ſay: Death, where is thy ſtynge? hel where is thy victory? the ſtynge of death is ſynne? the power of ſynne is the lawe, but prayſe be vnto God whiche hath geuen vs victory, through our lord Jeſus Chriſt. We wyll reherſe alſo other ſentences ful of moſt plentyful conſolacion.

1. Cor. 4.

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for the soule.

1. Cor. 4. He that rayſed the lord Jeſus Chriſt frō the dead, wyll rayſe vs vp alſo.

Phil. 3. Our conuerſacion is in heauen from whence we loke for the ſauiour, euen the Lorde Jeſus Chriſt, which ſhal chaūge our vyle body, that he may make it lyke to his glorious body accordyng to the workyng whereby he is able alſo to ſubdue all thynges vnto him ſelfe.

Coloſ. 3. ye are dead, & your lyfe is hyd with Chriſt in God. whenſoeuer Chriſt (whiche is our lyfe) ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare with him in glory.

1. Theſſa. 4. I would not brethren that ye ſhould be ignorant concernyng them whiche are fallen aſleape, that ye ſorowe not

not as other do whiche haue no hope. For if we beleue that Jesus dyed and rose againe, euen so them also whiche slepe by Jesus, wyll God bryng agayne with him. Sanct Paule also comforteth Tymothe his disciple with the artikle of the resurrection, by these woordes: Remembre that Jesus Christ of the seede of Dauid, rose againe frō death, according to my gospel. If we be deade with him, we shall also liue with him: If we dee pacient, we shall also reigne with him. 2. Timo. 2.

To the hebrues 2. he sayth: Christ by the grace of God for vs to haue tasted of death. And in the same place he affirmeth that Christ was made partaker of flesh & blood, that is to say,

was

was very man, that through death he myght expell him that had lordship ouer death, whiche is, the deuil, & that he myght deliuer them, whiche thoro we feare of death were al their lyfe tyme subdued vnto bondage.

2. Timo. 1. God hath saued vs, and called vs with an holy calling: not according to our dedes but according to his owne purpose and grace: whiche was geuen vs through Christ Jesu before the worlde beganne, but is now declared openly by the appearyng of our sauiour Jesu Chryst, whiche hath put away death, and hath brought lyfe & immortalitie vnto lyght.

1. Joan. 3. we knowe that we are translated frō death to lyfe, because we loue our brethren.

1. Joan. 4.

1. Joan. 4. In this appeareth the loue of God to vs warde, be cause that god sent his only be gotten sone into the world that we myght lyue through him.

Job. 19. I am sure, that my redemer lyueth, and that I shal ryse out of the earth in the lat ter day: that I shall be clothed againe with this skynne, and se God in my flesshe. yea I my selfe shal behold him, not with other but with these same eyes.

These testimonyes of scripture he which attentyuely doth pon der, cannot but be moued with the greatest comfort & excedyng muche gladnes. Of that thyng sanct Paule may be a most cu dent example vnto vs, who be yng mery from his heart, doth reioyce to him self, that he hath

knowen

for the soule.

knowen Christ and the power of his resurrection, wherby our death is vãquished. Now therfore death vnto them whiche beleue in Christ, is dead, ther is now no terrible thyng in death that ought to be dreaded and feared beſyde the ymage and forme, euen as a serpẽt destroied doth kepe that his olde & dread full shape, but as to hurt, he hath no power in him. And in lyke case as by that brasen serpent erected in the wyldernes by Moyses, through the diuine power of the woorde when it was loked vpon, lyuely serpentes dyed, neither could the Iewes be poysoned with the venome of the liuing serpentes: so also our death dyeth, & is made harmeles & nothyng to be feared

red, if we wyll behold with the eyes of our fayth the wholsome death of Chryste. To be breife, death is like the imagè and shadow of death, yea rather the beginnning and entre into the true lyfe. Chryst which is the truth it selfe, doth say: If any mā wyl obserue my wordes, he shall neuer see death. Howe I pray you commeth this to passe? I wyll shewe you. A man trustyng in the mercye of Christ, thorowe fayth learned out of the gospel, is so incorporated (if I may so say) with Christ his lord, which is the true lyfe, soo knytte and copled, that he cannot be deuided and sundred frō him. This bodye therfore is parted from the soule, in a perfyte hope of a glorious

for the soule.

glorious resurrection vnto lyfe euerlastyng. For within a lytle space of tyme, the body is restored vnto the soule againe, that it may enioye the endlesse blysse. And so beleuing in Chryst, the eternal death of the body and soule, that is, euerlastyng damnacion & very death in deede, he doth not see. For vndoubtedlye the death of the ryghteous is a passage and a goyng out of this mortal, into an immortal lyfe, to Christ, to the Angels, and to al the sanctes.

¶ When hel and dampnacion euerlastyng commyng to mynde do feare vs.

That malicious spirit doth cast in to a mã a meruelous carefulnes of his predestinacio, prompting him

him with theis cruel & horrible thoughtes: what if thou diddest not please god: what if he hath reiected the: how knowest thou that thou art in the numbre of them whom god hath chosen to eternal lyfe. These & lyke long temptacions are most bytter, & most fearcely do freat and turment the mynde. wherfore it is nedefull heare that thou stande (as they say) on both feete, and stedfastly in this brūt that thou defend thy partes. Also if thou wylt wynne the victory in this conflycte, thou must sette vpon him with this policie & this art. Immediatly when these temptacions are throwen into the of Satan, see that thou fall not in disputacion with him, see that thou

Medicine...

thou medle not with him, and answerest him of the contrarye part: but with these wordes or thoughtes him deferred dryue from the: Get the hence Satan anoyde with cuil spede. It is written, Thou shalt not tempte thy Lord God. where as God alwaies of his fatherly affectiō toward me hath replenished me with the greatest & most infinite benefites, where as he hath endued me with this lyfe, & hath nourished & preserued the same hetherto, wher as he hath heaped me with all kynde of good thynges, what madnes were it to doubt any thyng of his mercy: where as he hath imputed me in the numbre of the christians beyng receiued by baptisme

into his flocke, where as he hath called me to the gospel of his grace, in the which he hath promysed me that he would be my father how shuld I not loke for the best thynges from him, & promyse to my selfe the cheifest good thynges of him? howe should not his wyll be most redy and at hand, & most inclyned towardes me? what nede many wordes? It is a most foolishe and daungerous thyng, to folowe these fantasyes of destyny. Furthermore thou shalt ouerthrow and preuent these thoughtes with other, wherwith God wil that thy mynde bee occupyed: Undoubted with these whiche Christ him selfe hath appointed where as he sayth: he that beleueth in Christ doth not perysh

but

but hath euerlastyng lyfe.
Doest thou not heare that he whiche beleueth in Christ, whiche doth acknowledge Christ to be his sanctifycacion, healthy, and iustice, cannot be dampned: and that he shalbe a partaker of saluacion and lyfe eternal? As many therfore as do trust in the mercy of Christ without controuersie ar of the numbre of them which are electedto euerlasting lyfe: in Christ fore knowen and predestinate, beyng longe syns written in the boke of lyfe. But they that ar predestinate to eternal lyfe, are made lyke to the image of Christ. Fayth wherby they are accompted iust before God, they receyue not but one of the woorde of God. By this faythe therefore, that is, by

a sure confidẽce of mercy, graun-
ted frely for Christes sake, they
are saued. These sayinges
are most certaine and farre most
true. God can neither be decei-
ued nor deceiue any man. This
is the counsel of God the father
beyng moest meeke, and a louer
vnfaynedly of mankynd. These
he hath so from the begynnyng
purposed, so fore knowen, so de
termined. Ther is no cause ther
fore, that those thynges should
hynder or make the agayshed,
which that enemy enuying our
welfare, and deuisyng ruyne to
our soule, doth instruct the with
and obiecte against these thyn-
ges. Take hede onely that thou
beleuyng in Christ, doest com-
fort thy selfe with the hope of
his mercy, and there shalbe no

peryl

peril at al. For if thou doest put thy hope & confidence in Christ, Christ is thine & thou art Christes. He redemyng the, thou cãst not perishe and be dampned by no meanes. For in very deede they that beleue in Christ, are drawen by the father vnto Christ. By the same Christ he wyll them to be saued, neither any of them to be cast away. Wherfore see that thou be of a bolde courage, se that thou beleue firmely, and cõceiue a good hope of Christ. whosoeuer thei be that beleue in Christ, the same ar predestinate vnto life euerlasting. Our eyes therfore ought to be bent towarde Christ, we ought to flee vnto him, this our onely and true sauiour must be apprehended with fayth, if we

intend

intend to bee saued. Here lette euery mā diligently ponder that waighty exhortacion of s. Paul whose wordes are these: Let vs runne with pacience vnto the battail that is set before vs, lokyng vnto Jesus the capitayne & finisher of al our layth, which (for the ioy that was set before him) abode the crosse, and dispysed the shame, and is set doune on the ryght hand of the throne of God. Furthermore euery temptacion where with (beyng moost intollerable) Christ was vexed, for our sake and for vs he suffered, the same sanct Paul to the Hebrues the. iiii. beyng wytnes: We haue not an hygh preist whiche cannot haue compassion on our infirmities, but was in al pointes tempted, lyke

as

as we are, but yet without syn. Let vs therfore go boldly vnto the seate of grace, that we may obtayne mercy, and fynde grace to helpe in tyme of nede. These thynges brother, prynt in thy heart. Christ was geuen vnto vs, fyrst for this cause, that he should redeme vs, reconcyle vs and make vs parteners of euerlasting saluacion: next, that he should be an example vnto vs, to leade and passe our lyfe holyly. Therfore if thou doest coucte to depart out of this world deuoutly and blyssedly, see that (Christes death beyng put before thine eyes) after his exãple thou ende thy lyfe. For Christ is set furth before vs, an example to folow, in lyfe, in all affliction, in death.

No

No mā shal lyue vertuously, no man shall endure tribulacions, no man shal dye happely, except he wyll endeuour him selfe to folowe the lyfe and death of Christ beyng put before him. By Christes death, the death of all the godly people is swalowed vp & clerely extincte. Wherfore thou shalt consider and way attentiuely what kynde of death he suffered, howe he behaued him selfe in that farre most sore contencion, when hangyng on the crosse he was oppressed with most haynous temptacions. Be a folower of this Christ, calling for the helpe of God.

Fyrst he was tempted with death when it was obiected vnto him: he hath saued other, him selfe he cannot saue. As though they

they had sayd: now is he lost, he must nedes dye & periche vtterly No man shal deliuer hym out of our handes. After the same sort that enemy also of ours vnpossible to be reconcyled vnto vs, wyll stryke the feare of death into vs. But be thou the more stout on the other syde. Lyft vp thi stomake, and cõfirme it with a good hope. Christ hath distroyed that conquered enemye. Thou shalt ouercome him also by Christ. Direct the buckler of faith in Christ. Thy lord Christ kyng of glory, and the same lord of lyfe, is not made subiecte to death. but he lyueth & reigneth. This lord and thy champion liuyng & reignyng, wyll not leue thee destitute, nor suffre that death may execute vpõ the such a tyranny

a tyranny. He cannot disapoint the, neither doth he lye, seyng that he is the truth. Conceiue this trust in him, promyse to thy selfe the best thynges of him, & thou shalt lyue with him for euer. Truely whereas he would haue the tossed with temptacions, and fele the death of the bodye, that altogether is done for thy loue. Neither forsoth is there any other waye to go into that true and endeles lyfe, then by the death of the body. Therfore this lyfe is to be forsaken and layd aside, if thou wylt attaine to the euerlastyng life. So after this lyfe thou shalt begyn at the last to lyue in dede. Furthermore this corporal death auayleth to this thyng, that the sharpnes and sowernes of it beyng tasted, thou mayest haue the

porte and knowlege, how burnyng the zele of Christes loue toward the hath been, what an inestimable benefite he hath bestowed vpon the, when geuyng hym selfe to death for thee, he payed with his body and wyped awaye all thy transgressions, death beyng wholy blotted out and anulled, the yates of hell cast downe, ouerthrowen, & shaken in peces. For thou couldest neuer otherwise haue tryed and vnderstode howe mighty the operacion and power of lyfe in Christ had been, who hath deuoured our death, neither shouldest thou haue knowē the gretnes of the benefite, neither haue yelded thankes so feruently to Christ thy Lord and redemer. wherfore Christ lyuyng, thou shalt liue also: & this deth shalbe

vnto the a certaine happye and wholsome slepe, an accesse and a wycket into that perfyte and most blissed lyfe.

Secundarily, Christ was tempted with synne, as an euil doer, and one gilty of a most hayuous offence, when it was cast vnto him as a reproche: If thou art the sonne of God, come doune frō the crosse: Thou hast saued other, why doest thou not saue thy self? These spytful wordes what other thyng do they importe, then that they iudged him to haue begyled men by fraude, deceiptes, subtyltie, guyles, and naughty craftes: And to be nothyng lesse then the sonne of God, yea rather a most wycked vngracious, & vengeble man. In lyke case Satan temptyng man

beyng

beyng now in hasard of his life, what soeuer at any tyme hath been committed of him against god, he layeth afore him, & inuadeth his mynde with whoale cart lodes of synnes, & heapeth them vp into an huge greatnes, wherby he may bring him to desperacion, wauering in the mercy & forgeuenes of god, through the bytternes & heuy bourdeine of his synnes. And here thou resysting myghtely with a stedye foote, shalt put backe thy foo assautyng the, with these wordes: I graunt that I am a most great and greuous synner: but Christ gylty of no synne, that innocent lambe in whose mouthe there was founde no guyle for my synnes hath tasted cruel death, by him all are appeased,

how

how heuye & how many soeuer they be, for them al pleteously satisfaction is made. The death of Christe also is a pacifying sacrifice for my synnes. Christ truly hath borne my weakenes, Christ him selfe in verye deede hath susteyned my sorowes, he was wounded for myne iniquities, he was torne for my wyckednes: by his passion I am saued. He hath turned all myne offences vnto him selfe. I nowe knowe none I thanke Christ, whiche hath acquited them all with his body.

Thyrdly, he was tẽpted with hel or eternal damnacion, when they layde to his charge he trusted in God, let him deliuer him, let him saue him now, if he wyl haue him. As though they had

sayd: all the confidence that he hath in God shall deceine him: God turneth him selfe frō him and abhorreth him, and beyng thrust doune into hel, wyll condemne him for euer. when that tempter shall prouoke the also with lyke temptacions, see that thou ones moue not thy foote. There is no cause why thou shouldest tremble: bee nothyng dredful. Let them not stirre the at al, how sore soeuer they seme to be: that he the weth thee. Put out of thy minde & anoyde farre from thee, as well synne, as death & hel. They haue no rule ouer thee, if thou wylt beholde Christe with thine eyes. Laye hand vpon him, betake thi selfe wholly to him. Christ is thyne, Christ bequeueth him selfe alt

together

together vnto thee. He: from the tyrannye of the deuyl and euerlastyng dampnacion, with an inestamable pryce hath raunsomed thee. This Christ is thy innocency, thy lyfe, & thy iustice. Beware onely that thi heart be not withdrawen from Chryste crucified by any kynd of temptacion. If thou wylt cleue to this Christ, cue as though thou were placed vpon an hygh, most sure, and inuyncible rocke, thou art safe frō all the yates of hel: that thou mayst with Christ cry aloude: I haue set God alwaies before me, for he is on my ryght hand, therefore I shall not fall. wherfore my heart was gladde and my tonge reioysed, my flesh also shal rest in hope. Thou shalt shewe me the path of life: in thy

presence

preſence is the fulnes of ioy and at thy ryght hande is pleaſure for euermore. By ſuche a fayth in Chryſte thou art the ſonne of God, brother & coheire of Chriſt and a partaker of lyfe euerlaſtyng. This fayth iuſtifyeth the iuſt, that is to ſaye, beleuers in Chryſt. For this faythes ſake thou art the bliſſed ſonne of the celeſtyal father, & paſſyng from hens, thou ſhalt take the waye into the kyngdome of heauen, prepared for the electe chyldren from the foundacion of the world. But if thy fayth in temptacions doeth ſtaggar and wauer, And when thou takeſt not the wyll of God the father pacientlye & ſoberly ynough, when thy loue towarde God is ſome what colde, when thy hope is

feble and ſlender, and therfore art in feare leſt God and thou ſhouldeſt myſagree, or leſt thou ſhouldeſt haue his wrathe kyndled againſt thee: This doubtles is a mooſt weyghty, a mooſt laborous, and a mooſt difficute temptacion. But thy thought & perſuaſion to thy ſelfe ſhalbe, deare brother, that Chryſt hath abode for thy ſake an intollerable and an inuincible tẽptacion, wherin there appeared no help, comfort, ayde, or defence at all, wherin both God & the whoale worlde ſemed to be moſt fearce and mooſt vtter enemyes, when he cryed out: My God, my God, why haſt thou forſaken me? Oh this moſt dreadfull & ſore temptacion! Good God, how charpe, how painfull, how harde, how

ſoure

for the soule

soure was that death, whiche he became subiecte vnto for our sakes, that he myght make the way of the crosse easy vnto vs: Therfore seyng that Chryst of his owne accorde hath submytted & humbled hym selfe to these so horrible & intolerable griefes and calamities (our most louing heauenly father willyng the same) without all paraduenture he knoweth and wyteth our weakenes also, no doubt he hauyng pytie vpon vs, wyll not handle vs accordyng to the rygour of the lawe, but wyl beare muche with our infirmitie. Doth not he, callyng euery eche one vnto him, saye: Come vnto me all ye that labour and are laden, and I wyll refreshe you:

what fuller, what larger comforte, I praye you, maye be geuen at al? Many and exceedinge weyghty thynges of truth, do afflycte and treate mankynde.

What more greuouse thynge canne there bee to fraye, what more cruell thynge canne there bee to discruciate & turment the conscience of man sowsed in synnes, then when he doubteth in the mercye of God, when he dreadeth lest god be against him & casteth him vp, when he hath no power to receiue this fayth or confidence of mercye, & doth fantasy him selfe as a wethered member to be cut of & reiected? here O Jesu christ be redy with thy present ayde and help: here there is nede of refreshinge, lest this, black, outragious, & rough

tempest

for the soule.

tẽpest of wauesdo drowne thee miserable vanquished man. But there is no cause why we shuld be incõstant: Chryst is not vain: he maketh his promises to take effecte, he wyl recreate and fortifye vs. At what tyme therfore that thy fayth is not stable ynough, at what tyme that thy hart is stryken with fearefulnes and dreade, at what tyme that thou feleste thy selfe to faynt in the mercy of God, and to be as it were endued with no fayth, strayght way cal vpon God, beseche him of mercye, & bewayle thine incredulitie, craue his succour with ernest requestes, and he wyl strengthen & helpe thee, and from thensforth thou shalt glorify and prayse him. He hath taken vpon him to performe the

same

ſame, and he wil accompliſhe it: Thou onely beware that thou ceaſſeſt not to cal vpō him. with out intermiſſion crye vnto that father of all conſolacion with ſyghes, flowing frō the botome of thy ſtomake, that he may not withdrawe his countenance frō thee. Poure into his boſome thyne imbecilitie, yea and euery eche thyng that grudgeth and paineth thee: Crye aloude with the diſciples, Lord increaſe my fayth: Alſo with the father of the lunatyke: I beleue Lorde, fulfyll that that wanteth in my beleife. Lord make haſt to helpe me, before that I ſynke beyng made to ſtoupe with this ſo huge a burden. Thy mercy is abone all thy workes. O mooſt mercikul, O moſt benigne father

lord

for the soule.

Lord God of my saluacion, my defence, and my refuge, enter not into iudgement with thi seruaunt. Christ is my iustice, and my redempcion, and myne innocency, who for my loue hath been content to abyde the moost displeasaunt and moost rygorous death. Let these thynges moue thee O father of all mercy. For this thi sone Christes sake haue compassion vpon me: Confirme and fortifie my harte with faith in Christ, styre me vp with the cōfortes of the holy spirit, that I may euerlastyngly possesse the perfyte ioyes in Christ. Sobeit. In this maner thou labouryng, wrastlyng and strivving with thy weakenes, blaming and bewaylyng before God thyne vnbeleif and faynt courage, if thou shalt lay hold vpon Christ, and beyng

caught adioyne thy ſelfe faſtely and gredely vnto him, aſkyng and prayeng for ſuccoure with flagrant and contynuall deſires, that he ſupplyinge thy roume may make that perfyte that wãteth in thee: If thou ſhalte do theſe thynges, then all thyng trameth to the beſt: then is it well and very excellently with thee, there is no daunger at all, the matter is ſafe. For theſe .ii. thynges, to beleue in Chriſt, and to deſyre fayth with feruent requeſtes, differ not muche in ſunder. Although thou art feble & adourned with a weake ſpirite, let this neuertheles comforte & encourage thee, that God commaundeth and willeth him ſelfe to be called vpon, & that he hath made a couenaunt beyng called

vpõ

vpon, to enclyne his eare vnto vs, and assist vs with his helpe. Furthermore as nothyng is required of God more iustly, then a true fayth, so he heareth no prayer soner or more gladly, thē that whiche a man fyndyng no goodnes in him selfe, knowledgyng his infirmitie, his pouerty and mysery, bewayling and cursing his incredulitie, doth poure out before him, couetyng fayth with careful & often accustomed syghes, and moost vehement requestes. These requestes, these syghes, these prayers, this faith how smal and lytle soeuer it be, surely is a goodly and a deuout sparke, the seede of God, which spryngeth not furth except that God worketh and be effectual in vs: who by the prophet Esay

sayth

ſayth of Chriſt. Chap. 42. The ſmoking flaxe ſhal he not quēch & a broſed rede ſhal he not brek. wherfore ſe that thou conſtantly beleue in Chriſt, or at the leſt pray with ardent deſires that thou may beleue, lamentyng before God thy want of fayth. If thou wylt do thus, thou nedeſt to doubt no whyt that thou art reputed of God to be iuſt, to bee his ſonne: who not vnaduiſedly nor in vayne hath layde vpon Chriſt his onely begotten ſonne our frayeltie and our offences. In the v. chapiter of ſ. Mathew Chriſt him ſelfe ſayth: Bleſſed are the poore in ſpirit, for theirs is the kyngdome of heauen. Bleſſed are they that morne, for they ſhal receiue comfort. Bleſſed are they whiche hunger and

for the soule.

thyrst after ryghteousnes, for they shalbe satisfyed. These wordes are pronounced to thee also, most louyng brother, these agree properly vnto thee. Thou sorrowest and art pensife for thi lyfe euil passed ouer, from thy heart thou lamentest, thou thirstest and hungerest after ryghteousnes: beleue, be of good chere, the thynges that thou couetest thou shalt receiue, & nowe thou art ryghteous before God by Christ. After this: by the example of Christ and sanct Stephan thou shalt commytte thy spirite into the handes of God the father, by these wordes: Into thy handes (O most merciful father) I cõmendmy spirit, yea thi spirit rather, seyng that thou hast bequeued it me for a tyme graffed

into

into thys bodye, seyng that it is thi proper image and similitude made vnto thy lykenes, seyng that to redeme the same thi only begotten sonne hath shedde his most precious bloud. This thy spirit (I say) often tymes I commend into thy handes, O moost fauourable father, O God of all compassion. Thyne I am all wholly, receiue I beseche thee, preserue and endue with eternal lyfe me thyne owne, for Jesus Christes sake thy onely begotte sonne our Lord. So beit, so beit.

¶ Of the makyng of the last wyll, and of the confession of synnes.

When as yet a perfecte minde eristeth in the body, their testament ought to be ordayned, whiche haue

haue of their owne to bequeue and may lawfully make their wyll: lest that if they prolonge that busynes vnto the last moment of lyfe, they be preuented with death. Therfore lette him whiche hath lawfull heyres be counseled, that he betake to thē all the charge of his testament. And if he hath gotten any goodes wrongfully, or be in det to any person, let him declare that openly and see that his dettes be discharged. These beyng fynished, let him put apart frō him all suche as are bent to trouble him with any worldly matters, wherein verye many do offende without measure, which to him that nowe lyeth at the point of death, do cast doubtes of his testament & of outwarde matters,

and

and ſometyme do compell hym to ſubſcribe, yea and that wyth-drawyng hym ſelfe, vnwyllyng, & abhorryng their importunitie by whō he cā not be ſuffered quietly to depart. Thē the whiche frendes, what can therebe more vnfrēdly? Afterward if the kinde of the diſeaſe doth ſuffre, let hym endeuoure hym ſelfe, before that he goeth in hād with his bodye, to heale his ſoule by a ſhort cōfeſſiō, but ſincere & without falſhode, and receyne of a prieſt the remedy of penaunce with a-ful fayth and greateſt reuerēce, from the botome of hys ſtomake let hym call vpon the mercy of god and purpoſe wyth him ſelfe to amende his lyfe if it fortune hym to be recouered of hys infyrmitie. But if it chaunce that

a prieſt

for the soule.

a priest be not at hande, let him not forthwyth (as certayne superstitions folke are wont) trẽble and cast downe hys mynde, but to god hym selfe from hys harte let hym dysclose hys vnrighteousenesse, who of his clemencye wyll vouchsafe too accept the intente of the mynde for the acte it selfe, and fulfyll of hys singuler grace, that that wanteth in the outward signes of the sacramẽtes, for bi him all the sacramẽtes take their effect, which after a sort are tokens of his godly beneficence towardes vs: but the same god wythoute sygnes when nede shall require hath a respecte to mannes safeguarde, onely that neglegence and contempte of the sacramẽts be absent, and fayth with a prõpte good wil be presently redy

A medicine of the communion, and of extreme Unction.

The minde beyng purified by a true and perfyte cõfession iustly made vnto God and the priest, lette the paciente with al his myghte desyre the most reuerent sacrament of the bodye and bloud of Christ to be brought vnto him. And let him in especialli beware that he come not vnto the communion or that sacred holy table with defyled handes. For it is not to be supposed those moste grenous thretes which are mẽcioned of S. Paul to be frustrate. Therfore after that he hath prepared him selfe according to his capacitie and maners, let him deuoutly ponder and pronounce these wordes: Lord thou art the

viande

for the ſoule.

viande of oure pylgrymage, wherwith we are recreatedand nouriſhed as longe as we trauayle in this wylde worlde and runne in this race. Leade me therfore O Lorde by this receiuyng of the body into the lande of the liuyng, into that countre of the lyuyng, where I ſhall behold thee face to face in the glory of the father. when he hath made an ende of theſe ſayinges, let him receiue the ſacrament of the body of Chriſt with a plentyful fayth in the remembrance of his death and paſſion. The Lordes ſupper beyng fynyſhed, if the ſyckne be iudged curable by no art of Phiſycke, letre the prieſt praye ouer the diſeaſed, anoyntyng him with oyle, not by truſtyng to any charmes as the

Ethenikes are accustomed) but by calling vpon the name of our lord Jesus Christ, thē the which there is no kind of enchaūtment more effectuall. Let a sure confidence also be ancred to the praiers, thē god wil heare thē, & saue the sick persō. Ja. 5. Neither only the health of the body shalbe restored vnto him (if that shalbe profitable for the sycke) but also if he hath committed synnes (as for the most parte the infirmities of the body spring of the il dispositions of the minde) they shalbe forgeuē him at the praiers of the elders, if that faith commendeth both those that do pray and him for whom they praye.

¶ That sorow should be measured by the ryght rule of reasone, which for the deathe of their parentes & frendes

for the soule.

of very many is taken more then ought to be.

A measure and reason set a side, to geue hym selfe wholy to weping, belongeth not to a christiã mã but rather to an Ethinike: which neadeth no further confirmaciõ then this onely reason, that with no lamentacion (though it be neuer so great, and frequented neuer so manye yeres) they that be mourned for, can be restored agayne to lyfe. Therefore these teares are in vayne & of no force and suche as bring forth neither fruit nor profite: whereof kynge Dauid hath left vs a notable example: who as longe as the infant borne of Bethsabee sickened sore, fasted and wepte pytiously, and goynge in, laye

vpon the yearth, praying vnto the Lord for the health of the chylde. But assone as he vnderstode by his seruauntes whyspering together that the chylde was deade, he cast of the mournyng and fylthy garmentes, and clothed him selfe with more clenly apparel, washed his face and the table beyng spred dyd eate with a cheretull countenaunce. his seruauntes merualyng at that thyng (thinkyng that he would haue vexed him selfe sorer, hearyng of his chyldes death, who whylst that it yet lyued, after such a sort wasted him selfe with fastyng and teres) and asking him the cause thereof, he answered: for the childe whyle it was yet alyue, I fasted & wept: For this I sayd:

Who

who can tell whether the Lord wyll geue me him, and the child may lyue? But now seyng he is dead, wherfore shuld I fast? can I bryng him againe any more? I shall go to him rather, he shal not come againe to me. By the whiche wordes Dauid sheweth wysely, that we should not bewayle or be sorowfull for him, which cannot be recouered and called againe. And S. Cyprian also in his sermon of the mortalitie of mankynd, protesteth him self often to haue ben admonished by a holy reuelacion, yea & cõmanded of God, that he shuld openly teache and preache vnto al mẽ, that those brethren ought not to bee lamented for, whiche by a diuyne callyng do vanysshe out of this world: and that this

A medicine

wailyng is abhorred of God, & nothinge acceptable vnto him. yet lest we shold seme to be harde & stony harted, or els to haue loued our frende departed, but slenderly and after the cõmune sort: it is mete that we shold pardõ him, which wepeth of a godly zeale and a sincere affectiõ of pitye, so that he passeth not the bõdes of reason. For Christ our Lorde, the most absolute image of all vertues, loungly bewayled Lazarus beyng deade: & his deuout sisters Mary and Martha highly are cõmended in that they lamẽted their brothers funeral. Also those seruisable women, whiche stode diligently by Christe, sufferyng the greateste extremitye vpon the crosse, are not vnworthily prayed, in that they

they mourned for him being dead & buried with much weping. Furthermore we read in the actes of the Apostles of .s. Steph̄ the first martire, that deuout mē (as touching the funerals which were done in the burial) dressed him, & made great lamentation ouer him. Beside these, Ecclesiasticus also aduertiseth vs to wepe for the dead, but not immoderatlye, neither for a longe season, saynge: when one dieth make lamētatiō for him, because the light faileth him. Make but little wepyng for the dead, for he is come to rest. Also very many epistles of the holy father S. Jerome cōforting those that are alue vpon the death of the diseassed, do wōderfully make to the cōfirmatiō of the same matter which we nowe entreate of.

A medicine

For they enforce both by au-tho rities of ſcripture and alſo by pythy argumentes, that they ought not to bee lamented for without meaſure, whiche haue chaunged their lyfe for death: As that epiſtle, whiche is writ-ten to Heliodorus of the death of Nepotian: and that whiche he ſent to Paula of the ſlepe of Bleſylla hir daughter: and that whiche is written to Tyraſius cõcernyng the departyng of his daughter: And dyuers other Epiſtles of the ſame mooſt blyſſed father touchyng the like matter.

¶ An exhortacion to all that profeſſe the name of Chriſt.

NOw I deſire and beſeche you for the mercy of god as many as are named chriſtians, that ſomtyme at

at the last forsakyng this olde hatefull darkenes & errour, you would returne to a more thrifty kynde of lyfe, & heare the wholsom word of god receiued with most ernest endeuour & holynes of mind, and knocking without ceasse, you would pray vnto the father in heauen through Christ that he would instructe vs, and open vnto vs the true knowlege of Christ: that vngodlynes and worldly lustes beyng layde aside, we may lyue soberly, rygh teously, and deuoutly in thispre sent world, lokyng for that blessed hope and appearance of the glory of the great God and our sauiour Jesus Christ: who hath geuen him selfe for vs, that he might redeme vs frō al iniquitie and make cleane vnto him selfe

a peculyar

a peculier people, a folower of good workes.

The worde of grace, lighte, and all comforte hathe shyned vnto vs by the mighty benefite of god, we haue excellent and verye manye examples in holy scrypture witnessing the inconsumable goodnesse, long sufferringe, and mekenesse of god towardes vs: wherebye it maye be sene, howe God wyll not that we be loste, but that we turne and lyue: howe sone also hys mooste iuste wrath is appeased: howe lightlyhe pardoueth oure deserued punishment, at what tyme we crnestlye repentyng do thinke to amend oure lyse. we being moued wyth these thyngs brethren, let vs also fle vnto god in al aduersitie, lette vs craue of hym

him with continual praiers, that all oure sinnes, being mercifully forgeuē, he wold vouchsafe for his derely beloued sonnes sake Jesus Christe, to kepe, nourishe, defend, & comfort vs, & to be spedely at hande wyth his presente helpe in al necessitie. Dauid being cast into extreme peril, when that for his offēce by the violēce of the plage. 70. thousād mē died wythin a fewe dayes incōtinētly assone as he had resorted vnto God for succoure, openinge hys fault, askyng pardon, besechinge god of his mercy, & rearinge vp an aultare in the threshinge floer of Areunah the Jebusite had offered burnte sacrifices & peace offerynges, GOD was appeased with the lande (sayeth the Scipture) and the plage ceassed from Israel. ii. Regum. xxiiii.

By the example of him, you lyke wyse deare brethren confessyng your synnes, call for the grace and mercy of God, rendring vnto him an acceptable sacrifice of a penitent and contrite heart, he wyl be ready with his helpe vnto you, neither wyll geue you ouer at any tyme. In lyke case God sēdyng Jonas doth threttē to distroy Niniuie a cytie mooſt full of people and most famous: But incontinently after the Niniuites had done repentance at the preachyng of Jonas, God extendyng his pitie vpon them, the trespasse beyng forgeuen he withdrewe the punishement.

The example of these men put before you, brethren, to followe. Wystrust not the mercy of God, for not as yet truely the arme